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and penetrating study of a source material which tests the ability of the best of scholars. The conclusions arrived at are suggestive and noteworthy.

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GARDNER'S STUDY OF THE FOURTH GOSPEL¹

Dr. Gardner has followed up his book on *The Religious Experience of St. Paul* by a study of the Fourth Gospel, "the greatest work of the Pauline School." He employs the same plan and methods as in the companion volume, with results equally successful. By relying less on the work of previous writers than on his own first-hand impressions he has been able, in not a few instances, to examine well-worn problems from a new angle; and even when he travels the same ground as his predecessors his book bears the impress of a fresh mind, thinking for itself.

The book consists in the main of a discussion of the Johannine teaching under its various aspects; but the theological discussion is prefaced by a number of chapters in which the attempt is made to understand the Gospel in the light of its environment. These chapters are perhaps the most interesting in the book and determine its point of view throughout. To Dr. Gardner the key to Johannine thought is largely to be found in the fact that it was the product of Ephesus. He considers the place of this city in the life of the ancient world, its peculiar intellectual traditions, its associations with Pauline Christianity, and shows how the ideas which find expression in the Gospel can all be related to these local influences.

With critical problems Dr. Gardner does not concern himself, except in so far as they have a direct bearing on his work of exposition. He accepts as proved the modern contention that the Gospel is not a literal history, but an endeavor, on the part of a great spiritual thinker, to disclose the inner "truth" that lay behind the visible facts. At the same time he is willing to admit a much larger substratum of genuine tradition than many modern scholars have recognized. He is even prepared to allow that the reminiscences of the apostle John may in some form be incorporated in the Gospel as we now have it. "By far the most probable view is that the Fourth Evangelist, a man of philosophic mind and profound genius, had as a young man been converted by the preaching of St. Paul, and had afterwards come under the strong

¹ *The Ephesian Gospel*. By Percy Gardner. New York: Putnam, 1915. 362 pages. \$1.50.

influence of St. John or one of his immediate followers. The simple narrative of the eye-witness took in his mind a new and exalted character." In support of this view Dr. Gardner lays stress on the numerous episodes and details which it is artificial to construe otherwise than as fragments of actual history. We believe that he has done a real service in protesting against the pedantry that would explain the whole Gospel symbolically; but some of the incidents which he regards as authentic appear to us more than doubtful. The meeting of the Greeks with Jesus may surely be taken, without any forcing, in a typical sense; while it is difficult to see in the raising of Lazarus merely "the transposition into a higher key of something that actually happened."

Although he makes full allowance for the survival of genuine tradition in the narrative, Dr. Gardner insists that the teaching attributed to Jesus must be viewed as the evangelist's own interpretation. He refuses to accept the passage "All things are delivered unto me by my Father," etc., as a possible bridge between the synoptic and the Johannine teaching of Jesus. This passage he regards as an intrusion into Matthew and Luke from some alien source, in which the sayings of Jesus were developed in the direction of later theological ideas. Much can be said for this theory; but it does not explain why the enigmatical passage is present in both Matthew and Luke. We could wish that Dr. Gardner had worked out a little more fully his very important suggestion as to the type of Logos speculation which is represented in the Gospel. He is disposed to think that the influence of Philo is much smaller than has commonly been supposed, and that the evangelist was more immediately dependent on some theory of the Logos which was current at Ephesus, the city of Heraclitus. In this connection he makes use of a valuable analogy, borrowed from the field of Greek archaeology. It has been proved by recent discovery that besides the two or three schools of art hitherto recognized there were others, native to certain great cities. Sculptures which the last generation would unhesitatingly have assigned to the art of Pergamon are now known to belong to an important school which flourished at Ephesus. "In the same way there were no doubt in the great cities schools of philosophy of which we have insufficient knowledge."

Dr. Gardner does not discuss the recent theories of the composite origin of the Gospel. He is apparently satisfied—we believe rightly—that the seeming discrepancies can be accounted for without the aid of such expedients. Perhaps he would have done well to examine more fully the relation of the Gospel to Gnosticism. That such a rela-

tion exists would seem to be involved in his own contention that the Gospel and the First Epistle are probably by the same author. Indeed, the whole idea of "knowledge," which occupies such a prominent place in Johannine thought, was entitled to a much more elaborate treatment.

A closing chapter deals, in a highly suggestive fashion, with the bearing of the Gospel on modern needs and tendencies. This, indeed, is an aspect of the subject which is never far from the writer's mind throughout the book. It is perhaps the best praise which can be given to Dr. Gardner's work to say that while presenting the Johannine ideas in a manner satisfying to the scholar he is sensitive to their abiding value and brings them into living contact with the religious thinking of today.

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DR. SWETE ON THE HOLY CATHOLIC CHURCH¹

This book, as its foreword explains, was written for Anglican students of theology, and comes from one of the most eminent scholars of the Church of England, who dedicates it *Ecclesiae Anglicanae Matri Carissimae*. Naturally, its appearance is welcomed by all who share the author's point of view, but it will also command the attention and respectful consideration of a far wider circle of readers to whom anything by Dr. Swete is of interest. His theme is an article of the Apostles' Creed concerning which, of course, no positive statement can be made without suggesting points of controversy. Many of these, it is true, are associated with outworn polemic, but some of them have a bearing upon present-day problems and therefore are live questions. This being the case, no student of systematic theology, whatever his leanings or confessional allegiance, will deem the subject unimportant; but also, and equally, it goes without saying that any discussion of it, to call for notice, must proceed on the lines of the best modern scholarship. That the volume before us satisfies this requirement the name of the author guarantees.

Dr. Swete's well-known method is here applied to elucidate the historic sense or senses of the creedal language, but always with the purpose of exhibiting the truth thus expressed, in the interest of definite teaching, and with reference to the questions which people are asking

¹ *The Holy Catholic Church: the Communion of Saints*. A Study in the Apostles' Creed. By Henry Barclay Swete. London: Macmillan, 1915. x+265 pages. \$1.25.